M-371

Tuesday October 23, 1962 Played Dec. 27, 1962

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Thank you for the answer you have given me to the question I asked last week. Nothing has been decided so far so I do not know. But, if any decision is made, I have more information. And I am very grateful that you have given me as honest answers as you did. We will see how to arrnage it, to satisfy, I would almost say, everybody.

Are those who went to the reading any wiser? Do you know something more about the Enneagram? It is too difficult a subject, you know. It is the kind of thing that one should not talk about. And it should have been left entirely out of the reading. It is not that kind of material. It requires such a tremendous amount of ~~marker~~ insight which only can come because of work, that no intellect at the present time, as we know it, can actually fathom ir. Some time ago, we did talk about it, you remember, with a black board. And probably there was a lot of Hassnamussian knowledge that was spread nbound a little bit. But, in relaity, such things are not for ordinary people like we are. It is interesting to some extent. And sometimes you like to think about it and sometimes you sit in fron t of it and you try to figure it out. But you will always get mixed and you never will have the things at the proper place. And when you try to explain why it is not in the proper place and why it should be there, then you forget certain things. Quite naturally, the Enneagram is something that has to do with life, with the possibility of consciousness, with the possibility of the development of man. And since we do not know very much about the development of man, we do not know very much about the Enneagram.

And if we do theorize a little but, as I say, it does not fir because we use different kinds of scale and we mix them up. We do not understand that the Enneagram is a balance between two forces. That one circle goes in one direction and the other goes in the other direction. We forget entrialy that iy is a question of complete man whne it is a complete diagram. Incomplete man is not a complete diagram. And because of that, there are tensions in the diagram which are not shown when you see it its finished form. And therefore, as soon as we start to apply something that has to do with ordinary work, work on oneself and impressions, you cannot understand it because it is not fitting at all. So, for the time being, lets simply forget about it and let's concentrate on work.

What have we gained this week? I would like to read you something. It will give you an indication of what is meant by pondering. It is from a person who is not here, who has been thinking about what to do and is confronted with the ideas as a whole, as this person understands them, and what to do now with ideas in life and where does one beign. And one sits in front of such ideas: Consciousness, what is meant? Work on oneself, what is meant by it? Trying to become aware, when? How often? What to do? What can I do to create condtions which will be helpful and things of that kind. And I believe that it is worthwhile to simply listen to this for a few moments because it ought to give you an idea, in principle, of how yourhould work. I do not know, I do not know enough really how you work. This is ~~mark~~ Tuesday, Tuesday group. You are supposed to know how to work. You are supposed to know all the ideas. You are supposed to spend time each day looking at the ideas, finding out what there is in it for you for that day, trying to apply, trying to wake up. And, if you are honest, what did you do? Really, what did

you do? that you can say at the end of the day, I have done that, And the next day, I have done that and to continue to do that for some time. I have talked many times about the absolute impossibility of being awake all the time. But there is a great deal of difference between that and making attempts at trying to wake up, at least, seriously, sometimes during each day. And it is not something simply that has to dó with a task because a task, you might say, is given and on that one is supposed to do some worl. What is it in you, in your own conscience that really comples you to sit down and tp think about work, decently, so that you remember what is asked and that you honestly can say, "I am taking my life seriously". I will read it:

> How do I test myself in a more consciously controlled way, instead of being an unconscious victim of unconscious desires. What does testing myself mean? Does it just mean to me checking myself over and over again in similar and separate situations to learn if I can handle myself without falling apart, losing face, or being stepped on? If the latter is true, should there be a different reason for setting up consciously controlled situations? And what kind of situations would be beneficial for me to experiemte with in order to expose myslef to me? Should I try to see myself in the many varied situation as possibl4 over a given period of time, or would it be preferable to stick to a couple of similar types of situations, trying to observe one or two facets over a given period? If this is the case, how do I decide on what types of situations to experiement with and set up? If I am to observe myself ina consciously planned way, should the project be organized on order for me to become more aw re or to see more clearly certain obvious, (not to

me) I's, or facets. That is, my major, not minor characteristics? I would think this to be true and on the basis of this, just in what direction do I take my first step?

It is honest. It is a person who actually has thought; thought about what to do; has taken ideas seriously and says, "Here I am with ideas and here is my life. I have to try to introdice certain things that I never introduced really in my life. And I want to do it now so that I know that I have a plan." And it is exactly there, where we, I think, fail. We will never get any where unless we make a plan each day, the evening beofre, forthe next day. Every once in a while, I have said that we ought to live as if we will die tomorrow. Of course, we do not. We do not know it and we do not really beleieve it/. That is why we are never that serious. But, look back over this week. Look at yourself. What have you aimed at? What have you tried to do? Where did you fail? Why can't you? What was the problem? So that now, when we discuss it, why don't you come, all of you, with your hands up and say, "It is this, this this, that I need now. Let's talk about it." I have sadi many times, it is not enought to just meet once a week. We cannot be left alone. Not even for teo minites after you leave this room, you already have forgotton. You will rememeber a little bit later, And then tou will be serious. I do not question that. I do not question your sincerity at all. I only do not know if you do not ubderstand, if you realize well enough the seriousness of what work really requires. And it is not a question of sitting with holy faces ob to simply appear to other as if you are working. It is a question that nobody can really judge and you have to account to no one about yourself. But, what is it that brings you here? and if you then are here, do you l ave with a determination to make tomorrow

different from today? This is the one thing that I beleive we do not do enough. And we are not, really, not serious ehough even during the time that we are here. This is a time when we are together and concentrating on the necessity, realizing the dtstae inwhich we are, the state of automatic, mechanical reactions, not a state of that we lnow where we are going or that there is already an I, and that we, having that I, can rely on it and call m on it every time that we need it. We know how far we are from that. And still, in the face of such, almost I would say, dangers, we just poo poo it a little bit. I have to say this because if I do not say it, you will not tell it to yourself and no one else will tell you because hti s is the importance of work. It is not the importance of thinking about work, associating with it, going to a little meeting and hearing a little bit about an Enneagram or to think that simply by having a book in your possession that is on the shelf and you take it down every once in a while and even at times that you sit and study, that that means work on yourself. Gurdjieff mentions many times how often it is necessary: time and time and time again, thousands of time, ten thousand of time. We have an enemy to over come. We have something that unless we really make contact with that and we really want to do something about it in our lives, that enemy is going to be the master and it will remain the master and we will simply die as we are: Unconscious, with a little bit of an idea that perhaps we could have been conscious. Why don't we? Why don't we do more? There ought to be from a group like this, such force, such strength, that all by itself it has to have some possibility of life. And we go then, and come in contact with it and we are alive because of that atmosphere that could be created, we should feel inspired and really want to yield, to do something for ourselves and our own

Soul, for the possibility of growth, for the possibility of evolving. I am saying it because I feel it. Naturally, I would be sensitive to that same kind of a level. If that is there, I would know it because I am trying to be open. I am trying to be also sensitive enoughto knoe when certain things exist so that I also.... I am in exactly the same position as all of you are. Do not think I am any different whatsoever. We may differ a little bit in having been in contato with the ideas a little longer. And, for that reason, maybe it is a little easier for me to formulate certain things. But that has nothing to do with the question of the necessity ofr me as well as for all of us, that I have to work all the time, or as often as I possibly can, because other wise, I am also unconscious and I also will die in exactly the same way. So, when I say we ought to do it, I mean we in the real sense of the word, all of us. We face that problem. We talk about it. We talk about this question of being human beings and not actually being what we should be. And we do not really rememver it weal enough until we are confronted with some difficulties in our life, and then we are up against it and then we do not even know what to do. We let things go. It is a question simply of laissez-faire. And we really do not understand that there is an obligation on us, as soon as we have heard something about trying to become objective, trying to make a distinotion between consciousness and unconsciousness. I must be emphatic about it because other wise you will never beleive me if I say it in just an ordinary way, in an intellectual way, with a couple of words that seem to make sense. That will not penetrate at all. It will stay in your head. It will remain there. You will enjoy it and you will say, "Oh yes, that is clear and that is nice and so forth". No, it has to got to go somewhere else. It has got to go to your heart, in the first place. In the second

place, it has got to go to your conscience, so that something in your conscience is stirred. And that with that, you will say, "Yes, by God, I must do something about myself." It is yourself. It is not any one else. It is your life. No one else's life. For that reason, you remain responsible. For that reason, you can not blame any one else. Still, it is necessary to remember it, and to be in contact with it as much as you can and also help produce that kind of a level so that peopel, even if they pass you on the street, will understand that some body goes there who has something. I wish that it could radiate; that there was some means by which you could make known to others that there is somerhing in you that is alive, that comes out thru how you look, how you walk, the way you are, the way you talk, the way you can behave with others, that they cannot afford to even forget that sone one is there who at that time, and at many times, can represent something that belongs to the ideas as we know them, as far as Gurdjieff has formulated them for us. It doesn't matter if it is Gurdjieff. It does not matter if it is Sufi. Maharsie, Krishnamurti, Zen, Subud, anything, provided it has a spiritual quality of that kind of life which you know exists within you and to which we all aspire, at least we profess to. We are so small. We are so picayune. We are so narrow minded. We are very provincial. We are not as yet at the place where it could become a force. I wish we could. I wish it were possible that way to maintain the ideas of Gurdjieff and not to deviate from them. And to try to make the ideas in questio s, exact, for all of us, so that there is no question any more of what is meant by certain terms and concepts and that we all know what we are trying to do, what we are striving for. That has nothing to do with what we accomplish. That is another question.

That is a question of effort. That is a question of the what we wish to do because we have to do it, because we feel that it is necessary for ourselves, to give a balance in our own lives and that, for that reason, we want to work. That I say, is a different kind of section entirely from clarity of ideas on ones mind or even a feeling that I know I am on the right road. On that basis. we can understand each other. If we apply, if we understand that, when we know once and for all in our mind what is clarity about such words and what we have to do, then if we do, we open an entirely new field. Then we open a field of an exchange wich cannot be compared to any other kind of relationship we have in ordinary life, even including the best friendships or the best form of love. We have then, at such a level, the possibility of seeing, the possibilities for ourselves of living in a kind of world which is completely unknown and rare and, of course, etherial, you might say. But very rewarding because it means that it is a function which then in our lives becomes fulfilled. And deep in our heart, it will help solve such problems which we usually have in life, and which we do not understand in an ordinary way and we cannot solve inan ordinary way. We will not understand the Enneagram or the reason of our birth or the reason of death, the reason why man exists on Earth, what is actually the situation regarding influences from planets and sun, atrologically, cosmologically, whichever way you take it. where it is that we as man, we ourselves, as individuals, belong in our particular place and what we have to do reagrding such a place. This belongs to an insight that we only get by becoming objective regarding purselves. We cannot do it any other way. And it is only there that I realize that the only

way is by means of a moment of existence. If I teh understand that, in that moment, I will know. I will not know it in any other time. But the moment of existence, that is, a moment of the realization of objectivity, I have a form of consciousness which gives me insight and understanding. This is what we are aiming for. This is what we have to do and to try to do constantly, in trying to wake up and trying to make an effort. Each time when we can in ordinary circumstances, ordinary life, daily occurances, meeting people, sitting at a desk, writing a letter, telephoning, all the time with such things. They, these little moments which go by almost unnoticed, all of them could become opportunities for something that will help us become different kind of men. Not different types but different kinds; man who could grow out to become full, in completing ourselves. This is the aim; to develop, to wish with all our heart for the fuller development of that what is Spiritual Body, to with with all our mind for that what at the present time does not function as a mental function at all but could become the beginning of a Soul and a Soul Body which, by means of that, could overbridge the possibility of actually being and staying as being, without being subject to what Gurdjieff calls Rascooarno. We must remember it. Do not think I accuse you. I emphasize the necessity of realizing what we still have to do and that we have to pray for the possibility of that kind of guidance, that we do not forget. When we go down on our knees, when we sit up in bed, when we wake up during the night, when we have certain things we have to do and we do not know how to do it, when we think we are doing work, and then to test ourselves in such conditions, how then can I be awake. How can I create conditions which will be helpful for me to be

awake in my relationships towards people with whom I must have dealings and with whom I also have to plan professionally to do certain things that are required of me, maybe because I have to earn money or maybe because I have to fulfill an obligation regarding my wife or regarding my children or regarding any kind of a relationship which has to do with whose who are near and dear to me. Only in that way will I be able to establish a relationship between myself and my conscience. And my conscience has to grow because it just does not talk enough. And when it talks, I shut it up. But, this is life. This is the serious side of life. This is also the joy of life. I have talked about that before. So that we can go into this with such a wish that really we can expect, we hope, we believe, that that possibility exists for us if we really wish with all our heart and that we really can do it, or rather, ot can be done, because it can flow thru us. It is a question of being open. It is a question of understandinf in the first place, that such force, such, let's call it, supernatural powers, such influences exist. That they are meant for us on Earth. That they are not meant simply to stay on the sun or the planets. That the totality of the maintenance of the unoverse requires such influences to reach Earth, in order to maintain Earth, in order to maintain that what we are, regardless of the dangers of war. It is exaclty now where it is necessary that we keep ourselbes in a state of not being effected and not to go along with all kind of hysteria or to be influenced by sich things which need not effect us in our inner life. Out inner life has nothing to do with Krushchev or Cuba. We work. On that basis, let come what may. I would not say: Who cares?, but it does not matter. And assurance for oneself, do not devaite fro one moment by all kind of reports and things you read in the newpaper or whatever claptrap you listen to from your

friends who talk about this and that and the other. It has nothing to do with your life. You represent life as it is and as it always will be. It does not mean that you always will be what you are, but the freer you can be from this form of life which uyou now represent, the more you will answer to the reality of the necessity of such life continuing to exist. Of one could only see that, that life as a whol continues, that we, like little anys on this Earth, trying to scurry around and jockey for position, that it need not effect us. And if we could, from a stand point within ourselves, see this objectively and not be effec ed and let it go, but not to forget to continue to work for ourselves, then we have something with in which can remain a point of solidity, a cube of solidity, something solid, a rock on which we build. This we all wisj of course. We do not want to be disturbed by such small things. And they are very ve y small. We die. They will continue. Our life will unite with life as a whole. Maybe if we feel the responsibility of that what is now represented in my life, then maybe, I have a wish to continue to remain resposnible for that form. And than in different forms, maybe it might be possible really to understand the meaning and aim of existence as a whole, and to try to understand what is meant by the universe, and if that is, perhaps, too big a thing, that at least, I can understand what is meant bu the meaning of Earth and myself on it. And that in me life as it is now and as long as it is given, as long as it remains in exisetence if this kind of a body, that then because of that, I feel as if infinity has kissed me into reality. Thsi is really what is the aim. This is what we should try to understand. This is what all our little actions of daily life are for. They, in themselves, they do not mean very much. They are the opportunities for waking up. Maybe, we can place them properly in the right relationships, but they are not what we are

living for, and they also disappear after a little while. What difference is such time for us? We should not even be interested in that. We should consider them as little bits of kernals of sand on the sea shore of our existence. And they simply dribble away. Something is us has to remain, If we can beleive that now, then that something can be saved. If we do not beleive it, then, as I said before, we die like dirty dogs and no on e will know. That is not something very cheerful and, at the same time, it is an obligation which one cannot forget and you can not get away from it, like it or not. Tha is, fortuneatly or unfortunaely, the accepetance of living. If we do not want to see it and we close our ~~xxxx~~ eyes to it, it iwll remain there, After a little while, if we do not listen to that what is now maybe conscience, after a little while it will be stilled. It will also have its time; a time like babies who do not cry forvere. Such voices also will nott take forever. After a little while, they will be covered up and we will not be able to find any more where they were. And perhaps, later on, we see and say, "Oh yes, I remember. I had an opportunity, and I did not take it. What became of it? I forgot." This is also a life. Many of us, many of those who will live that life, maybe we do not have to. It is up to us, up to ourselves. When I say us, I eamn it is up to us individually to make that kind of a decision how to die; how to live now; what to do; what is required and not to forget, and to God not to fortet our life belongs to something. That is the something in our lives that is wothwhile and what can remain and that can over come all kind of dangers and conditions under which we live at the present time, because there is something else that motivates us. How can we find that, that pearl of great price?; That kind of nugget of gold, that, I have called it, golden stag after which we try to hunt, which we persue like the Isralites followed the cloud

for forty years and a fire at night. It was that kind of aim that in them could live and made them survive. Unfortunatly, their body died after forty years. That geneartion which left Egypt all died after ~~forty years~~. And it was a new generation which finally enetered the Holy Land. It is a new body which finally will enter on a planetary level. This body will leave. We will leave Earth with this body. This body will stay. It will deteriorate. It will go. Of we want to enter the Kingdom of Heaven, then another kind of body or container is needed. That is the house we should build and which all of us should help build for each other. We are all building our own house. Mortar and brick and lumber and nails. And when we can, we help each other because sometimes the beams are a little too heavy and it may be too difficult to lift them and to know exactly what plave they go. And many people know a little but more than just one. And it si this combination of being dependant of each other that will help to build for all of us individually, out house within oneself, so that we do not leave each other alone and let them struggle. I am afbaid we cannot do it. That is, we cannot do it by ourselves. We need help. Everyone of us need help at times. And at times we can give. And then maybe we can help others. But this feeling of solidaroty is what I meant a little while ago by a level. A level is mmade up like a net with knots. We are the knots, the connections are the little strings. Totally it can hold us. Individually we fall thru the maze. That is the strength. If we wish, we now knit a new. Then it is a house. That is the kind of living quarters which we try to prepare; prepare Kesdjan Body; prepare it with material belonging to that kind of level, not this level of Earth. Not anything that has to

do with a ything now that we know of Earth in this form of matter, in this form of materiality. None of that is useful than only whne it is converted into a different kind of quality. This is work: To realize what we are, what to do with what we are, how to be towrads that regardless, so that in such moments of objectivity towrads ourselves, we convert ourselves into forms of differetn matter which then, because of their lightness, will leave Earth on their own accord. We do not even have to do anything about it. The creation of this kind of lightness means that it will be free. Therefore, all we must do is to look at ourselves, to see ourselves correctly. By that, I mean, impartially; I mean without any further consdieration than only to see what exists, exists. That wht I am, I am. I accept it. I am that. With that, I change. Under the influence of that kind of form of energy which I then produce and which is not easy because it foes contrary to everythig that I have been used to. Under the influence of that possibility of becoming aware and waking up to the fact of my own existence, when that form of energy is available, when impressions as such have become and have been made conscious, then there that energy which converts me into a different kind fo person, even for one momwnt, two moments, five moments, a little longer, a little shorter. But, all the time, trying to be, let's call it, in the conversion business. To work towrads that, to see the necessity of keeping that kind of a factory going as a means to an end of becoming aware totally of myself as I am, and the acceptance of it. And then, because of that, being; becoming that kind of being belonging to a plane of a different level. Such as the aim in daily life. Such is the aim as long as we have a body which can be observed, which gives us the opportunity to become awqre of that, to nothing else. It is the only thing of which we can

become aware. It is the only awareness that counts. First that, then in relation to whatever the relations are of such bodies. This awareness can be extended to others, to other conditions, to an understanding of such conditions, which make one what one is. But first the understanding and the acceptance of that what I am fully, completely, totally as I am without any fuss about it, without any excuses, without any explanations, without any so-called rationalization prôcessess. This i must still learn. And we are still on that road of trying to accept ourselves as we are and trying to introudce this question fo a moment. This question of becoming aware at the moment, becoming aware at the time when it happens, in order to have towrads time, the possibility of destroying it. When I destoy my time, I will be free. Time holds me to this Earth. For that reason, I wish that I can understand it in such a way that I see it as a law belonging to this Earth only. And thereofre, if I once understand what it is that binds me, then that kind of subjectivity can be negated and changed into objectivity. Then, at that moment, I become one regarding everything that I experience. We must work for that. We must pray for that. We must be quiet for that. We have to listen in silence to that what can make us really move; what can make us emove, that is, for which we can have an emotion, which then will produce insight, understanding, realization, unity, oneness with God, with ourselves. I do not preach. I say, simply, things that concern myself. I try to teel what concerns me in that way and what takes me up. That is, what is important at the present time in my life. So that at least I do not lose the opportunity of saying it so that I do not have a feeling that I should have siad it when I did not. I want to discahrge this kind of obligation because I do not think it would be right

if I simply continue to live my own little life. I have a feeling that it is necessary to help remind each other to remember ourselves. And that, for that, at least my life ought to be dedicated. Having that in mind, and having that in my heart, and not having any particular ulterior motive with it, then only to tell what it is that tried to make me more alive, what it is that makes me wish to tell. It is not that I feel superior. Or that I am conceited. or that I am vain. I think I am past all of that. I have still withib me a form of life which has to be expressed. It is for that reason that I talk. It is for that reason solely, that we have meetings. And therefore, since we have meetings, since we must talk a little, since we have to discuss ideas, since it is an obligation on my part to try to be exact and clear about it, and to tell you, it is also necessary for me to stir you up.; to really make you alive. If it is possible that there is life, to hold up in you, for you, a certain mirror to see yourself and to come to a conclusions Is that me, or, is that my life, or, is that what I wish. And then, when you go home, when you sit and you think, you consdier, you let your whole life unroll in front of you from the beginning as much as you remember up to the present time, and what has happened to you, what you have done, what has made you, waht you really are at the present time now, and what you wish to do from now on, and to make a resolution, as if it is a new year again and again, or a new day again and again, to face for yourself the possibility if whatever could be could become actualized for you, for all of us, tomorrow, the day after, the day after; to answer that and to submit to it and really to wish it, and do away with all these stupidities which still, at many times during the day, the week, bind us.; Our self love, and pride, our vanity, nonsensical talk, our so called cleverness. Things that we expect

and have been taught to expect from others, when they are not given, that we are hurt and stepped on our toes and that we blame others. And that what we should do today, We do not do because tomorrow is another day. Tomorrow will not be another day. It is today. Now. Now is the time, not tomorrow. If now is the time, t omorrow will be another day like today and maybe better. what else can I say? I cannot pray for you. You pray for yourself. You have a direct relationx, if you wish, with your own God. You can talk to him. You can make him appear within yourself. You can listen to him if you wish. You can be quiet. You can make an attempt. You can. You can work. You can work. I think you can work much more than you do. But at least you know you can try to make an attempt to wake upat times during the day. Whenever you possibly can, you must do it. You must not let it go into a thought. Not let it go because you xx are lazy. Make an attempt. Ten times a day is beter than none. One time a day is better than none. One hundred times a day, if it half way, is not good. Do it right. Do it whenever you possibly can; When you remember that time going, going very very fast. There is an opportunity. It is not a question of calamity. It is not like Cassandra saying that if you do not then something dire will happen. I do not beleive so. I think in such cases, we simply die. In such cases, our lives stop. And no xxx one will be any wiser because there willnot be any mind and there wil not be any feeling left. It will al be destroyed. xxxAnd we have probably fulfilled our function in life, which was a supporitng cell for the maintenance of Earth, and the maintenance of organic kingdom. Maybe that is all we are supposed to do. I do not think so and I hope not. Time will tell. Your time will tell. You will find out. All of us will find out. We do not close our eyesas yet. We know, we hope, that tomorrow we will live. And then tomorrow, how do we face it? Again

and again the same way? Or will we introduce, who will I say, a little elixer of life, a little catalyst, something of which I really do not know what the chemical action is. Nevertheless, the mere presence of that changes and converts everything of myself into different kind of substances. What is this, this catalyst? The contact, perhaps, with infinity. The contact with something I call a spirit, God, conscience, my essential essence, that what I feel, what I know, when I am quiet, relaxed, wishing, hoping, and then trying to be collected, one. In that kind of unity, this is the catalyst. If I produce it, if the wish is strong enough to produce that unity, then all things will be added. We are talking about different kind of levels of being, different kind of possibiliti s, but we cannot leave this Earth unless we know what it is worth. And therefore, we find out by living and living honestly, seriously, but living as much as we can awake to everything that we experience and that we meet in ourselves, in others, and all the time remembering that. Suhc necessities, such willingness to give up. After all, what keep us? So many things are so small. If I remember to look at them, you might say, in the right way, you are surprized how little there is tht actually could interest you for any length of time. Where is, for oneself, the buringin desire to really wish to know? To solve the poroblems of ones life?, the meaning of it. What do we do to study that? To be in front of it? Not to run away from it. To find a slotution which there must be and which we will find and which can be found because that is the idea of man. He is not an animal. He is not a plant. He is not something that he could not become if he really wished, because the potentiality of man is exactly that he could become harmonious. This is work for ones soul, for our soul, each one of us to help us to understand that relation, how our life whoule be. What do we do tomorrow? How do we test it tomorrow? How do we create tomorrow

situation which we know will be helpfulx and condusive and that we wish to do it and that we now tonight make up our mind that tomorrow will be differebt. That is, come whatever may, I wish that I will wake up, that I again will wake up. That I will try to see myself. That I will try to be honest, that I will try to be observant. That I will try to participate in that what is given to me. That I will try to find out, I would almost say, what this God damned body wishes and then with my mind, tell it, "You do this and you do that because I wish." And I wake up. Many times it is the desires of our body xik which are in our way. It is not your mind, Your mind is a friend. It can function rightly. Itx can be put in the right place. It also is willing, under the influecne of something that is of a kkkkkx different kind of nature, it is willing to submit to the possibility of finding out because ones mind is adventurous and wishes also to find out for itself what are the possibilties of its own growth. It ix simply means that the mind is so small that it has potentials and the possibility of further growth. With the body, it is just the opposute. It is full grown and therefore it has no further interest. For that reason, it has its own little desires and and bog desires and it has lived with hat all the time and there is nothing to live for any more. This you must understand. That is why the body is negative. That is why the mind is positive. For the mind, ther e is a possibi ity of growth. For the body, there is nothing left. It is complete in itself. Therfore, there is not any further desire than only the desire to maintain itself, not for growth. Therefore, we have to teach it. We have to tell it. You become under the influence of something that is superior; that is my mind. You become now, for me, my servant. You serve me for the purpose of myself, my mind, growing, my heart, growing. The body will submit. It has nothing else to live for. And when it is confronted with the possibility of something that is stronger, than it,

then the body is even willing almost, you might say, at the end of its own development, it is willing then to submit to the possibility of a little bit more adventrue, as if it then receives a new lease on life under the influence of the mind. That is the process of work. This is the possibility of work for oneself, the possibility of growth for a man, the possibility of how to develop his mand and his heart in the right direction by the introduction of that kind of foo d which we call objectivity, because it is above theline. It is above the line separating unconsciousness from consciousness. For that reason, everything that is now introduced of that kind, will give a different coloration to everything and evn my body will be pleased. First I have to tell that there is a certain purpose an mind. It takes a little while before the body starts to understabd it, because it is so used to habit. And it does not want to change and theline of least resistance os very strong. But, if I keep an putting in fromt of that body, the aim I have, if I keep on remembering in my mind the clarity of ideas, gradually my body will start to beleive it. It will start to beleive that there as simething else besides itself. And for that reason, it is then something as if new life is given to it. As if it gas this new lease. It will then follow and from that time an, work becomes ones master. I would say we must reach that, let alone the various things where we disagree. Never mind that we do not always formulate in the same way. The quintessence of existence is living. When I wish to live, I really do not care I express it. I do not care what words I use. I do not care what someone else eyes. I am interested in life. I am interested an that form of behavior, which thru such behavior forms , effects everybody because of such life. It will effect others because of the forms of behavior whoih I usually have at my disposal, they have become enlightened, vivified. They have another kind of motivating force. Thay have from inside out, staying in that road from inside to the outside, are now being

spirited, begeistered, is the word, as if changed and new. Let's try to work. Let's try to find out what is wrong. Let's be honest. Let's remember. Let's encourage each other. Let's hope. Let's go home with an idea. I wish. God help me. I am. When I love, I can be. When I am, I work. When I work, I have the possibility of a Soul. Then I am. Good night. I hope to see you next week.